881 festival lasts as long as there is d'lo. After a few hours of sleep, before
796 the noon meal, the excised girls come back, and around the well there is an endless babel punctuated by joyous laughter as they wash their loincloths, the cloths soiled by the dust of the night, and as they mend gourds, the dishes of this country. The pure Bambara girls, those who are not of the blacksmith caste nor of the "Marka" people of more or less mixed stock, have lost their grace and beauty and seem quite comical with their shaved heads. Just as at six to eight days
[302] after birth the head of the village, the gnéna-n-sonnaba, priest of the dasiri fetish, made motions over their heads and cut their hair, since the "hair of the womb" is not allowed to be seen in public, so at the da woro, six days after circumcision, they lose it again, since they cannot enter life with the hair of childhood; a dirty handkerchief replaces the locks of which they were so proud, they are without bead
[351] or jewel, and on their foreheads, in place of the multicolored crown, is the string with nine knots called the tafo, and it is fastened in back at the nape of the neck to the string called the djo, which is intended to protect them from sore throat, mumps, headache, and just about all illnesses.

4. The Festival of the Boloko Déou Don Bo, The Coming Out of the Circumcised and the Excised, The Real Entry into Civil and Religious Life

881 After the da woro, the festival of the sixth day, the circumcised
•883 boys go back under the sacred tree outside the village, and the excised girls return to their huts. They take up again their life of "sweet idleness," and their little excursions in a group, at specified hours, to satisfy the wants of nature. They also have their days of big excursions. When the markets take place, they go to cut thorns at some 100 meters from the village. They bar the paths, set up /193/ a barricade, and ask every passer-by for a doua-mo, a share of the market. From habit, and especially from fear of the cuffings that are readily given out and of the spirits that watch over and protect the young people, every-body obeys and pays the toll. In addition to fish tails they also take in enough cowrie shells to buy a bit of meat and make themselves a treat.